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A CATHOLIC REVIEW OF THE WEEK

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*Just Published . . .*

## A PREFACE TO NEWMAN'S THEOLOGY

*By*

**Rev. EDMOND DARVIL BENARD, M.A., S.T.D.**

*The Catholic University of America*

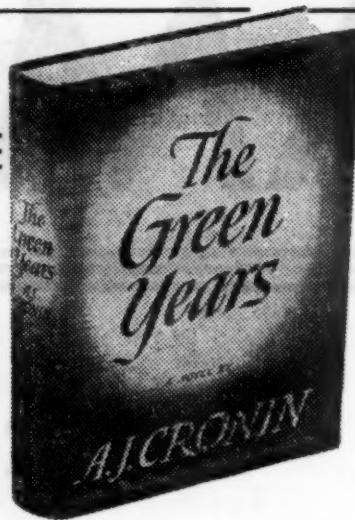
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**A**PREFACE TO NEWMAN'S THEOLOGY is a close study of the great man's Catholic orthodoxy. Was Newman a Modernist or did he have Modernist leanings? If so, he would be an unsafe guide. This question is here discussed with scholarly acumen.

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- Those who wish to go beyond a merely sketchy acquaintance with the life and writings of Newman will be grateful for the fourteen pages of bibliography at the close of the volume.
- When a man possesses two surpassing qualities, the widespread recognition of one is likely to obscure the merit of the other. Newman is well known as a master of English prose; as an eminent theologian he is less known. This PREFACE TO NEWMAN'S THEOLOGY is calculated to promote the deserved esteem for the great writer in the field of apologetics and theological science.
- The Author, Dr. Benard, is a teacher at the Catholic University of America.

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# COMMENT ON THE WEEK

**Storm Over NLRB.** In a decision which raised a shout of outraged disapproval, the National Labor Relations Board, by a two-to-one vote, has formally requested the resignation of Charles T. Douds, its New York regional director. Both the AFL and CIO, through their respective presidents, William Green and Philip Murray, have protested the Board's action and praised Mr. Douds' ability and integrity. They have been joined, in an unprecedented move, by labor relations officers of both the United States Army and Navy. Local CIO right-wing leaders, led by Charles Kerrigan and Martin Gerber, Eastern regional directors of the United Automobile Workers, were so incensed by the Board's decision that they called a meeting to demand an investigation of "Communist plotting" in NLRB's New York office. Meanwhile Mr. Douds has refused to resign and is standing his ground. If the Board, on further investigation, refuses to retract its highly criticized move, he intends to press his case before the Civil Service Commission—a right he enjoys by virtue of his status as a civil-service employee and a veteran of the last war. If the matter goes this far, it is very probable that the Commission, despite some evidence of incompetency, will recommend Mr. Douds' continuance in office.

**Investigation in Order.** The attempted ousting of Mr. Douds has aroused such widespread resentment that Congress may decide to have a good look at the situation. Should this happen, it is possible that the public may learn some intriguing facts about the independent union at the New York office, including its chief officials, Robert Silverman, president, and James Paradise, chairman of the grievance committee. The public may learn, also, why Oscar Smith, director of NLRB's field division, supported the union officials in what friends of Mr. Douds assert was more a studied plan to discredit him than an effort to resolve real grievances. If Congress decides to probe this business, the committee ought to consider the fact that Messrs. Smith and Douds have both been mentioned as possible successors to H. R. Millis, who is expected to resign shortly as head of NLRB. Such a fact is certainly relevant in the circumstances. But whether or not Congress investigates this action of the Board, the CIO would be well advised to make its own examination. It might seek, for instance, to ascertain the truth of rumors that an employee of the national office has had dealings in the Douds case with Messrs. Paradise or Silverman. It might investigate, too, whether Board members H. R. Millis and John M. Houston were given to understand that the CIO favored Mr. Douds' removal. It seems strange, indeed, that the Board would act in a case like this against the wishes of both AFL and CIO. Can it be that someone has been speaking for the CIO out of turn?

**How Not to Investigate.** Representative Havener of California told the House, on January 11, the story of the "investigation" conducted in his regard by Martin Dies of the late Dies Committee. In 1940 Mr. Dies, constituting himself a one-man session of the Committee, took testimony from a Mr. Leech, in Beaumont, Texas, to the effect that Representative Havener was a Communist. Mr. Dies did not say anything about this to 1) Mr. Havener, 2) other members of the Committee, 3) the Congress. Though the Committee was created by Congress to keep it informed about un-American activities, Mr. Dies kept this important

charge from the knowledge of Congress. Four years elapsed, during which the seal of silence remained unbroken. Then in 1944—by a curious coincidence, at the very moment when Representative Havener was standing for re-election—Mr. Leech's testimony was published in a newspaper advertisement. Congress was justly indignant at the treatment accorded the California Representative. The suggestion was made that the new Committee begin by investigating Mr. Dies. Whatever Congress may do about the suggestion, there is no doubt that Mr. Dies' activity in this case was very un-American.

**Polish Relief Again.** Confirmation of our editorial remarks (*AMERICA*, January 13) about Russia's intransigence on admitting UNRRA relief to Poland comes in a statement made in Washington on January 16 by Jan Ciechanowski, the Polish Ambassador. Poles in the Lublin area are suffering so extremely that UNRRA officials are considering proposals to drop medical supplies by plane. Refuting charges that the Polish Government-in-Exile in London and he himself had been preventing shipments, he pointed out that supplies and some additional shipping had been waiting since October, 1944. The only obstacle to the beginning of relief has been simply and bewilderingly the refusal of Russia to grant port clearance and visas to the personnel. Bitter as this charge is, the Ambassador made it in great good taste and restraint, with the sole purpose of clarifying public opinion and not "to accentuate or envenom the political situation." Poland's boundaries, the government that is to represent her and other political Gordian knots can be and have been, in the policy of UNRRA, totally segregated from the administration of relief. That relief, already imperative in the Lublin area, will become more widely and acutely needed as the present Russian offensive sweeps the

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Germans back to their own borders. If Russia continues her present dog-in-the-manger policy, it is to be wondered if the Poles may not begin to think there is little difference between the Nazis, who directly murdered them, and the Russians, who let them starve to death. It is time for the United Nations to let Russia know that neither form of massacre can be tolerated.

**A Permanent FEPC.** Despite general anxiety about the manpower situation and the sweeping measures advocated, one glaring source of wasted manpower is ignored—race discrimination. Negroes are compelled to work at jobs far below their real capacity; a tremendous waste of skills needed for the war effort. In calling for a National Service Act, the President gave as "basic arguments" that it "would assure that we have the right numbers of workers in the right place at the right time," and that it would prove to our enemies that we are not half-hearted in this war. A permanent FEPC, with teeth, would do much to put the right men in the right place at the right time. And we can imagine no deadlier blow to our enemies' morale than that they should learn that the Americans were so grimly in earnest about the war that they had taken the great decision to give victory priority over white supremacy.

**G.I. Education.** President Hutchins of Chicago has his hatchet out again. He gave fair notice in the New Year's *Colliers* what he would chop down with it—the G.I. Bill of Rights. It is "A Threat to American Education." The veterans, he says, do not want education unless they cannot get jobs. But since millions will be returning to the labor market, there will be a lot of unemployment. So a good many veterans will seek an education at Government expense. Mr. Hutchins fears that: 1) there will be a run on vocational education, and 2) colleges and universities will try to sell their presumably non-vocational activities to the fit and unfit alike. They cannot resist the lure of money. The warning against spending much time on purely vocational training is excellent. Most occupations demand precious little vocational training; and such training gives no guarantee of getting a job. But Mr. Hutchins is harder on the colleges and universities. To keep them from taking in and keeping the unfit, he would force them to assume half the tuition and other fees, while the Government would assume the other half. Mr. Hutchins' university has a big endowment. This seems to blind him to the fact that less heavily endowed schools have no financial obligations to veterans. Their obligation is one of honesty. The assumption that most are not honest is purely gratuitous.

**Nurses' Draft.** This past week four thousand nurses have volunteered for service in the military forces. That should be as good an answer as any to the demand for a draft of nurses. As soon as our nurses realized the greater need, they hastened to answer it. As long as the need lasts, they will remain at their posts.

**Death of a Hero.** He was a villain to parents, a villain who captured young Tom or Johnny or Bill just at chore time and held him bound even while dinner was cooling on the table and mother's voice grew weary calling in vain to the young captive. To teachers he was a menace enticing young students away from the more serious pursuits of life, slipping slyly in between the covers of textbooks even in the classroom. Business men and store managers cursed him roundly for the way he had of tying up clerks and office-boys in the dimmest of corners at the busiest of hours.

Clergymen worried mightily that his fantastic tales might corrupt the minds of the fascinated young. But to millions of youth he was, well, he was simply Frank Merriwell, and now that his creator, Gilbert Patten, is dead, there is no one who can quite put into words all that this dashing young hero was to American youth. At long last we can unblushingly pay a tribute to the hero and his creator for the hours of sheer bliss, of pumping hearts, of vicarious heroism with which he enriched our young years; and in the style of the ancients everywhere we can heave a long sigh and vainly wish that youth of today had, in place of modern trash, the healthy, inspiring reading that we had in Frank Merriwell.

**Protestant Passports Again.** Late last month Secretary of State Stettinius denied that the State Department had exercised any discrimination against Protestant missionaries in the matter of passports to Latin-American countries. In support of his statement he declared that from February 1 to April 30, 1944, "76 passports were issued to Protestant missionaries and 20 to Catholic missionaries going to the West Indies and Central and South America." Protestants, however, were unimpressed with these figures and continued to repeat their accusations. Recently they called forth a new denial from Ruth B. Shipley, Chief of the State Department's Passport Division. In a letter to Willard Johnson, assistant to the president of the National Conference of Christians and Jews, Miss Shipley stated that statistics on passports issued to Protestant and Catholic missionaries for travel to Latin-American countries reveal that "the volume is rather impressively in favor of the Protestants." Miss Shipley's letter is quoted in *Religious News Service* for January 3. During November, Miss Shipley said, passports were issued to 16 Catholics for all destinations in the world as compared with 119 passports issued to Protestant heads of families, and 96 dependent wives and children, some of whom had separate passports. The destinations of eleven of the sixteen Catholics were Central- and South-American countries, as compared with forty-nine Protestant heads of families, and forty-five Protestant dependents for various Central- and South-American countries. The State Department, she added, "has no intention of departing from the traditional American policy of handling all applications for passports for foreign travel without any discrimination whatever regarding religious belief or affiliation."

**March of Dimes.** Last year saw the second worst epidemic of infantile paralysis in our history. It may have helped to bring to our attention the unceasing fight against this scourge of old and young. That odd dime or dollar or five-dollar bill could hardly go to a worthier cause.

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## THE NATION AT WAR

A WEEK AGO this column commented upon the prospective Russian offensive in Poland. This was started on January 12, with the main drive in the south, headed for Krakow. The Russians broke through the German front and gained 35 miles in four days. At date of writing this battle is continuing.

What appear to be secondary Russian attacks have been made at both ends of the 200-mile East Prussia front. The first days of attack have not brought much progress and have given the impression that the principal aim may be to head off a German counter-offensive. As previously explained, should Germany be strong enough to stage a counter-offensive it might be embarrassing to Russian efforts to advance into western Poland. Still another Russian offensive is under way. It is directed northwards against the south border of Slovakia. This is a mountainous and difficult country, and the advance is slow.

The Russian advance just north of the Danube, which nearly reached Komarom on the road to Austria, has been stopped and is being pushed back by German forces. On the south side of the Danube, the German relief army headed for Budapest has in its turn been halted by the Russians.

The German and Hungarian forces within Budapest are holding out. They have been under siege since December 24. It was announced several times that the Hungarian capital was about to fall within a few hours. The garrison has fought hard and, being supplied by air, they have managed to maintain themselves. However, unless the relief expedition can be re-started, the end of the Budapest garrison is in sight.

On the west German front, fighting has been concentrated around the German-won Ardennes salient. This is being slowly reduced in very difficult fighting. Under winter conditions this task is very hard on the Allied troops, who are mostly Americans.

In Alsace the Americans are holding the Maginot Line in the north. This has come in very handy and has so far held. Along the Rhine the Germans have been kept down to only small gains on both sides of Strasbourg.

COL. CONRAD H. LANZA

## WASHINGTON FRONT

THE CONFUSED SITUATION in the matter of the alleged manpower shortages affords a good illustration of how a national problem can be approached from two divergent viewpoints. Those who are close to production—organized labor, the manufacturers and the Army—are generally opposed to the controls and restraints contained, for instance, in the May manpower bill. Congressmen in favor of the May bill usually look on the problem in a sort of over-all fashion and ignore the actual conditions.

Organized labor—both AFL and CIO—admits a shortage, but says there is nothing that cannot be cured by eliminating racial discrimination, stopping labor hoarding, adjusting wages equitably, providing decent housing and proper transportation. The manufacturers seem to agree, since they also see it as a practical matter, and are also suspicious of all increased governmental controls.

As far as this observer can make out, the Army is not particularly worried over the production situation, but is anxious to help soldier morale by showing our fighters that the workers are also under discipline. Yet it certainly does not like the idea, contained in the May bill, of drafting recalcitrant workers into the service. The Army should not be a jail, seems to be their stand.

Congress—and apparently Director of Mobilization Byrnes—is inclined to ignore the details of the analysis made by those closer to production and to imagine that the whole thing can be settled by some general resounding legislation—the May bill or something like it.

Just what the President will do about it remains to be seen, and it will probably be known before this appears. But what he does will afford an interesting illustration of one way of compromising on an economic-political-military problem. It is easy to guess that Congress will get its legislation, that an all-out labor draft will be shelved, that the Army will be spared the threatened labor battalions and that the practical proposals of labor and production men will have a place in the bill ultimately passed.

If this is done, one is also at liberty to guess that all the talk about shortages will stop and a real plan will be laboriously worked out in the field. WILFRID PARSONS

## UNDERSCORINGS

PRAISING the 1944 Christmas Message of the Pope as "one of the great social utterances of the Holy See," Senator James E. Murray of Montana obtained unanimous consent of the Senate to insert it in the *Congressional Record*, according to N.C.W.C. *News Service*. Asserting that this message will rank with *Rerum Novarum* and *Quadragesimo Anno*, Senator Murray expressed the hope that "it will do for the promotion of right thinking with regard to democracy and peace" what these Encyclicals did to promote intelligent thought on labor and social policy.

► "Any Catholic priest who is pro-Nazi needs to see a psychiatrist." This comment was made by the Catholic Bishop of Aachen, Germany, to two American Catholic Chaplains, *Religious News Service* reports. "Virtually every Catholic college in Germany," the Bishop said, "has been commandeered by the Nazis. They have destroyed youth through their poisonous teaching, and their history books are lies incarnate."

► Archbishop Robert E. Lucey of San Antonio has warned against the attempts which may be made to disfranchise

Texas' newly-enfranchised Negroes. "Anybody who believes in justice," he said, "has to believe, at least, that all citizens regardless of race will be permitted to exercise the right of suffrage." Previously the Archbishop had denounced the poll tax before a statewide legislative conference of Texas' CIO unions.

► The Executive Board of the Irish-American Committee for Interracial Justice has announced that John F. X. McGhey, United States Attorney for the Southern District of New York, has been elected chairman of the committee for 1944-1945. The committee, which is composed of fifty prominent New Yorkers of Irish ancestry, has for its sole object the securing of interracial justice for the American Negro.

► The Coadjutor Bishop of Winona, Most Rev. Leo Binz, has revived a medieval custom as a means of raising funds for a new cathedral. In a recent pastoral letter he asked the farmers of the Diocese to set aside one acre of land during 1945 to be known as "God's Acre and to give the fruits of this acre for the Cathedral." LOUIS E. SULLIVAN

# CRISIS IN LABOR UNITY

BENJAMIN L. MASSE

FOR THE PAST THREE YEARS the bitter rivalry between the American Federation of Labor and the Congress of Industrial Organizations has threatened on several occasions to spill over national boundaries and provoke international repercussions of a serious nature. But while there have been many minor skirmishes between the warring groups, and one or two major ones, an open fight to the finish, which would cause trade unions everywhere to take sides and split world labor wide open, has heretofore been avoided. Now, however, the fat is in the fire—to use a fresh and sparkling metaphor—and the opening of the international labor meeting in London, scheduled for February 6, will definitely and finally internationalize the AFL-CIO schism. It will result, unless there is some unexpected last-minute compromise, in two rival labor bodies competing, partly on ideological grounds, for the workingmen of the world.

## BACKGROUND OF DISPUTE

The genesis of this latest bitter fruit of disunity in the ranks of American labor is disarmingly simple: the CIO wants representation in the international councils of labor and the AFL refuses to permit it. In assuming these stands, both organizations are acting logically and from necessity. The CIO can never feel secure until its status as representative of American labor co-equal with the AFL is openly recognized. Admission to an international labor body on equal terms with the AFL would constitute such recognition. This the AFL is forced to oppose, since to concede the CIO demand would be tantamount to relinquishing its own claim of being "the House of Labor." It would amount to baptizing rebellion and legitimatizing the principle of dualism, two labor heresies that would set Sam Gompers spinning in his grave.

That is all there is to the struggle, essentially, but it is enough. For the CIO, the question is "To be or not to be"; for the AFL, it is the affirmation or denial of an historic principle of American trade-unionism. No wonder there is no prospect for compromise.

## UNITED NATIONS LABOR CONFERENCE

Up till two or three years ago, the AFL had succeeded in blocking every CIO move to gain international recognition. But the formation of the United Nations, following the bloody interruption of the Nazi-Soviet honeymoon in June, 1941, and the Japanese attack on Pearl Harbor five months later, gave the CIO a new hand to play, and the CIO lost no time playing it. With United Nations conferences the order of the day—on agriculture, banking, business—what could be more natural than a United Nations conference on labor?

This idea the CIO has been vigorously advancing for the last two years, knowing that here at last was an opportunity to get in on the ground floor. Barred constitutionally from membership in the International Labor Organization (ILO) and the International Federation of Trade Unions (IFTU)—both formed before it had sprung, almost full-grown, from the fertile mind of John L. Lewis—the CIO recognized that its only chance of gaining international recognition lay in the creation of some new organization which would not be allergic to dual unionism. A United Nations labor conference, CIO leaders were quick to see, would at one and the same time destroy the old, exclusive IFTU and

establish a new international organization of which the CIO would be a charter member.

This strategy was clearly outlined by President Philip Murray at the CIO convention in Chicago. Referring to the possibility of world labor unity, he said:

I should like to point out what seems to me to be a barrier which, for the moment, still stands in the way of perfecting a world federation of labor. That barrier is the constitution of the IFTU. That constitution would definitely exclude the CIO from meetings of the IFTU. Under those circumstances the officers of your organization and the members of your resolutions committee recommend to the convention the creation of a new world labor movement.

The convention accordingly passed the following resolution:

The CIO supports the project of a new and powerful international labor body that shall include all the unions of free countries on a basis of equality, excluding none and relegating none to a secondary place, and shall be capable of defending the interests of the common man.

While the British Trade Union Congress was ready to listen to CIO wishes for a United Nations Labor Conference, Sir Walter Citrine, head of the TUC, had little stomach for a break with the AFL, with which the TUC had long been on friendly terms. Every effort was made to persuade AFL leaders to withdraw their veto on CIO participation in international labor affairs, and only after these had failed did the TUC dare to address invitations to both the AFL and CIO, as well as to the Railroad Brotherhoods and Soviet and Latin-American trade unions which, like the CIO, had no place in the IFTU. The AFL was the only one to refuse the invitation, which it did at its annual convention in New Orleans in November. Since that time, however, the International Association of Machinists, largest AFL affiliate, has broken with the parent body on this issue and has agreed to send a delegate to the London meeting.

## AFL OBJECTIONS

While the matter of dualism is paramount in the AFL refusal to participate, the Communist issue is also a matter of great importance. The New Orleans convention recorded itself as opposed to dealing with any but "free trade unions." By this phrase the delegates meant to exclude from their fellowship the trade unions of Soviet Russia, which they regard, and rightly, as State controlled, as well as certain Christian unions, notably the Catholic syndicates of Quebec, on the ground that they are spurious labor groups.

With respect to freedom of discussion, the AFL points out that, whereas the other delegates will have complete liberty to speak their convictions and vote on resolutions as they see fit, the Russian representatives will be mere puppets mechanically registering the wishes of the Kremlin. Furthermore, the British and French and American labor leaders can bring some pressure on their respective governments to effect the resolutions of the Conference, but the Soviet delegates have no such power or liberty of action. What good, then, can be accomplished by sitting down with them?

Furthermore, not only can no good come of dealing with Soviet unions; there is even danger in it. One result of the London meeting will be to give the Russian slave-masters who pose as labor leaders a new respectability which may fool free workers in other countries. There is danger, too, that Stalin's stooges will eventually dominate any international labor body with which they are affiliated. You can't play ball with the Communists, says the AFL; they always end up by stealing the bat and ball!

### CIO ARGUMENTS

Although the CIO is also logically bound to proscribe cooperation with State-dominated unions (the convention resolution quoted above speaks of "unions of free countries," a description which patently bars the unions of Soviet Russia, which is a dictatorship), it is raising no difficulties over the presence of Soviet unions at the London meeting. To support this illogical stand, CIO leaders adduce several (to their minds) justifying reasons.

They argue that continued cooperation of the United Nations after the war is essential to "world stability, which means world trade, which means jobs and prosperity for workers abroad and for us here at home." They think that international labor unity can provide a strong union base for such cooperation. Is it or is it not, they argue, our national policy to work with Soviet Russia to win the war and to assure the peace? If it is, why object to labor's contribution to this goal?

To those who raise scandalized hands at sitting down with Soviet trade unionists, they point out that our statesmen and generals and business leaders sit down with Soviet statesmen and generals and business leaders. Why, they want to know, is it wrong for Emil Rieve and James B. Carey to talk over postwar problems of workers with Soviet trade-unionists, but all right for Eric Johnston and Eddie Rickenbacker to visit Russia and associate with Soviet bureaucrats? Why is it wrong to have an international labor conference in London for groups from all the United Nations, and all right to have an International Business Conference at Rye, New York, for "all the friendly nations of the world," including Soviet Russia?

CIO leaders contend, finally, that nothing is to be gained by permitting the continued isolation of Russian workers and trade-union leaders. Perhaps, they say, if the Russians have a chance to sit down with really free labor leaders and learn something of the union movement in democratic countries, they will come to recognize the fraud that has been perpetrated on them and do something about it.

The CIO is not notably afraid that the Soviet delegates will dominate the London meeting, despite the presence of reputed Communists and fellow travelers like Joe Curran, Reid Robinson and Lee Pressman in its own delegation. Neither does the CIO anticipate any baneful results from the fact that Soviet stooges will sit with *bona fide* union leaders. After all, during Russia's membership in the League of Nations, Soviet delegates regularly attended meetings of the International Labor Organization, and nobody was fooled.

### RUMORS

So much, then, for the arguments pro and con. There are, in addition, several reports afloat which complicate this already confusing picture.

One is to the effect that a high AFL official has been in London striving to breathe life into the moribund IFTU. The idea is to stop, if possible, the forthcoming London meeting, or, failing that, to call a rival convention of the IFTU. (The story that the AFL is trying to revive the Pan-American Federation of Labor, of which AFL President William Green is head, to counter the Confederation of Latin-American Labor—CTAL—with which the CIO is affiliated, is not rumor but fact.)

The other report is that CIO President Philip Murray, who is definitely not going to London, is slated to be elected head of the new international labor body which is expected to arise from the United Nations meeting. Behind this development is supposed to be a scheme, engineered by one or

two fellow travelers high in the CIO bureaucracy, to keep Mr. Murray away from Washington as much as possible. During his absences on business connected with the new office, they feel confident of being able to manipulate whoever would be designated to act as CIO President. This sounds quite fantastic, but when the Commies start scheming, nothing is too fantastic for them to attempt. And it is no secret that at least one CIO international president would not mind stepping into Mr. Murray's shoes, even apparently with Communist support.

The next few weeks promise to be very interesting. They will demonstrate again the overpowering necessity of restoring at once the organic unity of American labor.

## A SERVICEMAN ON THE PEACETIME DRAFT

DUFF COLEMAN

SOME YEARS AGO, with boyish enthusiasm in the panoply of arms, I voiced to an elderly friend of mine—of immigrant parents—my conviction that a year of military service would be an excellent thing for every young man. "Son," he said, very gravely, "one of the reasons for the rapid growth of America, and its democratic success, is the absence of peacetime conscription. My father was opposed to the European system of compulsory military service, and because of that I am an American today." After mature thought I, too, am opposed to peacetime conscription.

Compulsory military training proposes to teach perfection in the art of war to ensure security from aggressor nations. To offset future wars, we intend to disarm Germany and Japan and forbid military training under any form. Yet we believe it is perfectly reasonable for us to train an army of millions of men to protect our homeland and, if necessary, cogently persuade other nations of the error of their ways. This is a dangerous path to follow because, primarily, we are apt to lose sight of democracy faster than we think. Europe is, and has been, bellicose for centuries, mainly because the might of her standing armies and reservists has deluded her into a "jutting-chin attitude" on the slightest pretext. We detest this, and yet we intend to have a strong right arm to bolster our inevitable meddling. In short, we will be truant officers in a world that will despise us, and which will use every means of subterfuge to delude, and eventually overthrow us by combined strategy. We will protect our own security by denying security to other nations. Yet our Government is founded on the principle that all men are created equal and have the right to life, liberty and the pursuit of happiness.

### DANGER TO MORALE AND EDUCATION

The morale of our nation, through permanent conscription, will become festered and cancerous. The loss of personal freedom for a year or more, with occasional refresher courses, will dampen the initiative of thousands of young men. It would be futile to take a job with any desire for permanence and promotion, knowing the Government is going to "borrow" you for some twelve months. Business will suffer and economic stability will falter.

The professions will be hit the hardest. Lawyers, doctors, and ministers, to mention a few, will have their training encroached upon and postponed. The result in many cases will be a loss of desire to continue in the chosen field.

The implied "what's the use of settling down until I get

"my stint over" may be expected to become practically a national motto.

Our system of education cannot compete with conscription. In Europe everyone is taught a trade from earliest youth. The "army years" do not effect too great an upheaval, since a number of years must be spent in apprenticeship before one becomes a journeyman. But business in this country is founded on personal initiative and independence of effort; so the trades are not taught until one decides for himself what he wants to be. Specialized education usually starts in late adolescence. So does military training.

#### THE "DISCIPLINE" ARGUMENT

Discipline is of primary importance in military service. An army of undisciplined men cannot wage a successful war. But, paradoxically, discipline is not taught by the Army; it is assumed. The soldier's obedience to orders is taken for granted. No attempt is made to form mental convictions of its importance. In many cases officers try to curse or intimidate men, like mules, into submission and obedience. This only begets diffident servitude.

I admit the modern American soldier merits the plaudits of the world because of his splendid fighting qualities; but he is only a cog in a vast war machine. He moves when ordered, not because it is the intelligent thing to do, but because it is easier. That is physical escape and not an intellectual conviction. His only thought, for the most part, about this or that maneuver is the hardship or comfort it affords him. The strategy and merit of the move are left to the officers. Mind you, I am not overlooking deeds of brilliant heroism founded on the personal conviction of the doer. But these are few and far between.

Mental discipline is of the utmost importance; and if it is not instilled from early childhood by the parents, the Army will never accomplish it. In far too many instances, regimentation destroys the mental discipline instilled by parents and teachers. This is not as fallacious as it may seem. The modern soldier has been freed from scores of responsibilities. Life away from the actual battlefield is not too arduous. Liberty is not infrequent and it is his to use as he pleases. His recreation while at liberty is no concern of the Government, unless the military is embarrassed by his breach of conduct. Morality is his personal business and becomes the concern of the Government only when his work-potential suffers because of misconduct. Then he is punished—not because he was immoral, drunk or disorderly, but because he did not foresee his value to the Service and take means to preserve it.

#### DANGER OF MORAL IRRESPONSIBILITY

Many young men, never before exposed to the attitude that morals are only a personal—and not a social—obligation as well, soon become decadent in gentlemanly decency, and the foundations of devoted fatherhood and upright citizenship are undermined. To throw young men, going through the most impressionable years of their life, into a maelstrom of coarse barracks life, with its every accent on the physical, totally bypassing the spiritual part of man, will not exactly guarantee chivalrous citizens. Recall the disfavor showered upon the professional, or peacetime, soldier. Before the war the Army was looked upon as a refuge for those who could not find themselves in society; the soldier was not greeted as a knight in shining armor. Only when men were obliged to enter the Service to protect the country did the citizens open their hearts to the soldier. And sad to say, in many places and in far too many civilian hearts, the service man is still considered a "bum."

The hardness engendered by military life presently permeates the entire man, and we have men devoid of refinement, polish and cultivation. The finer instincts of chivalry are "soft" and not considered a component part of a rough soldier. It is incredible how fast a 'teen-age lad can learn to reason that way.

"Plaster Saints do not grow in barracks." I point no finger of scorn at the many fine young men in the service today who have preserved the ideals instilled by a kind father and a loving mother. But ask them if the struggle has been easy. Far too many youths have found it less exacting to succumb to the old Adam.

Whether it is apparent or not, military life is a most prolific source of sloth, mental and physical. Witness today the hours spent just "loafing" in Ship's Service Stores and Post Exchanges or on street corners both at home and abroad. Few men in uniform, away from the front, can honestly say they perform an honest day's work. Rather, the monotony of waiting and doing nothing is the most boring part of military life. This lack of constructive effort eventually stultifies mental creation. The man disintegrates from within and the Nation with him. It would be even more cloying in peacetime with no incentive except to "put in time."

With little imagination one can easily foresee the Government eschewing the obligation of providing jobs by the simple expedient of maintaining a standing army of millions of men. In lieu of getting boys off the streets into worthwhile labor, legislators can relax and let Compulsory Military Service solve their problems. This would cause no headache for Congress, since increased taxation would guarantee the upkeep of the Service.

Without trying to be trite, we might at this point ask, in behalf of our children and grandchildren, what guarantee they have of absolute fairness and impartiality to all. Could not one make connections to "buy out," or be assured of a "good billet"?

#### AN ALTERNATIVE

Compulsory Military Training is not the answer to post-war security. If we deem it necessary to protect the peace and security of the nation by a reserve Army, we can raise that army much more humanely. It would not be impossible, nor cause undue hardship, to instal military training in all high schools and colleges and make the course mandatory. A few Army officers, with the aid of competent lay teachers, could handle larger groups of young men, with more intense interest and satisfaction than the Military Service. This would lower the taxes and ensure better service from the Army men in charge. The effect of their work, too, could be closely scrutinized by the taxpayer. Discipline could be inculcated through reason, making it more durable and tenable. The refining influence of parents and teachers would not be lost, and this would be of the highest value.

The R.O.T.C. has made excellent strides in this direction, and turned out thousands of praiseworthy young men of military bearing and high ideals. With special classes in the *Manual of Arms*, the use of armaments, the strategy of battle, radio, radar, the fundamentals of aeronautics and seamanship—to mention a few—as part of every advanced curriculum, we should have the best trained citizen army and navy in the world.

We should not incur the wrath of other nations by maintaining a large standing army. Yet we should have well disciplined men thoroughly grounded in the fundamentals of war, capable of becoming the world's most powerful army overnight.

# JIM CROW KILLS WHITE MEN

CHARLES KEENAN

THE NEGRO WAR CORRESPONDENT spoke quietly, but very convincingly. He was not explaining the misfortunes of his race; he was speaking of the slaughter of white American soldiers, killed every day on the battlefronts by Jimcrowism.

You, Mrs. Smith, or Jones, or Robinson or Brown—there is a gold star on the flag in your window. Was it your son who died of wounds on that bloody beachhead in Italy? There, said the correspondent, they were clamoring for doctors and nurses. Some of the bitterest fighting of the war went on there, and casualties were high. The medical staff was pushed to the limit of its possibilities. The correspondent happened to go to Naples. A Negro unit had arrived some time previously. It was mostly doing the usual Negro work—trucking, stevedoring. Its medical unit was twiddling its thumbs, anxious to be doing something; but there were not enough Negro sick and wounded to keep it busy. They would have asked for nothing better than to go up to that inferno of a beachhead and succor their white fellow Americans. They had no color line. But somebody—God knows who—had; and white Pfc's Smith, Jones, Robinson and Brown were sacrificed on the sacred altar of white supremacy.

Back home, in New York's Harlem Hospital, a group of white and colored internes were in training under an Army plan. They expected to be commissioned in January, 1945. They were—the white ones. The colored internes were told that they were not needed in the Army. The newspaper *PM* got hold of the story and publicized it. The next step was a letter from the War Office informing the colored internes that those who wished to volunteer for combat duty would be accepted by the Army. They volunteered, and there the incident rests. Except, perhaps, for an apology which the Army might very gracefully make to a group of Americans whom it had needlessly snubbed, but whose love for America remained unshaken by anything that Americans could do to them.

## BLACK AND WHITE BLOOD

Near Cassino, the correspondent went on, fragmentation bombs and shells were working havoc with our troops. The blood plasma began to run out. There was no time to fly more in; so a call went out for liquid blood. They picked it up wherever they could get it, bottled it and rushed it to the front. So far as our correspondent could discover, there was no time for the usual segregation of "black" blood from "white." No bottle that he saw carried the color sign. It was all-American blood.

He wrote this as a news story—and ran into the censorship wall. The local censor would not pass it. It was "controversial." Controversial, to save American lives? "But the people back home . . ." said the censor. (After all, he was only a man with a job, and he thought he could hear the wild denunciations of the Rankins and Bilbos and the Talmadges; he did not feel like asking for more trouble than he already had.) After a long fight, the "controversial" item was passed—and nothing happened. The correspondent inquired among Southern soldiers to get their reactions. With picturesque Army embellishments they replied: "It saves our lives, doesn't it?"

Blood plasma saves lives. Every day we are reminded by

press and radio that our blood is needed on the fighting lines. Come on, we are told, "let your blood go to war"; "he gave his life; won't you give some blood?" Only, if you happen to be a Negro, you are quite decisively told that your blood is not wanted, even to save white lives. Thirteen million Americans, whose blood could and would save white soldiers' lives, are frozen out; they are snubbed, if they offer blood, by the humiliating question as to their race. Science knows no difference, so far as saving lives is concerned; but someone—God knows who, again; for Army, Navy and Red Cross keep passing the buck—is willing to defeat the purposes of science in the name of white supremacy. We are daily told of the urgency of the blood problem; we hear that many blood banks are falling below quota; and at the same time we casually inform black Americans that they are not good enough to be allowed to save white lives. How many more white soldiers will we allow to be sacrificed to Jim Crow?

## JIM CROW HELPS FASCIST PROPAGANDA

The Italians in the liberated area were very friendly to Americans—to all Americans. They had no great color-consciousness. They had had a ten-years' surfeit of "race supremacy." Here came the Americans, the great exponents of democracy. Then, from nowhere in particular, appeared little pamphlets. They purported to be written by Italian-Americans. They warned the Italians about the Negro. He was an inferior race; he was a semi-civilized barbarian; in America he had no rights and was kept in his place. Italians who fraternized with Negro soldiers would incur unpleasant consequences, etc. etc.

The Italians read the pamphlets and were puzzled. This sounded like Nazi or Fascist propaganda. And a lot of it was, undoubtedly; for, wherever it started from, the Nazis and Fascists rapidly cashed in on it. But certain American officers began to live up to it, and the propaganda took on a very strong punch. The net result was: some type of racist propaganda charged American democracy with being stupid, confused, self-contradictory; certain types of Americans supplied evidence to substantiate the charge; Italians were shocked and disillusioned; all to the detriment of good relations in Italy.

## NEGRO NURSES NOT WANTED

Your daughter, Mrs. Smith, Jones, Robinson or Brown, is a nurse. She is working hard in a hospital; but there is urgent need for nurses overseas, and Uncle Sam is talking about conscripting her. He probably won't need to, of course; for there is no finer group of Americans than our nurses, and she will be glad to volunteer. But did you know that thousands of her black sisters had volunteered and were refused? If the need is so great that there is talk of conscripting nurses, why, then, our wounded—your sons, your brothers, fathers, and sweethearts—are not getting the care they should.

There are 9,000 registered Negro nurses in the country. Of these, the Army has accepted about 250; the Navy will take none. The Army works on a quota system; when the Negro quota is full, it simply refuses to accept volunteer Negro nurses. At the present moment its alternatives seem to be: let the wounded die, or conscript white nurses. (The number of Negro nurses who volunteered, by the way, was about ten times the number accepted.)

Not that the picture is all so dark as that. There is the fighter group, all Negro, called in an emergency to escort "white" bombers on raids over Rumania and Yugoslavia. They have completed 125 missions without losing a single

bomber. And the bombers' crews are much more interested in tracer-bullets than color lines. There was the black division holding part of the Gothic line. Very soon replacements were needed. And there were not enough Negro soldiers trained for combat. (Some of the brass-hats think that Negroes don't make good fighters.) Replacements were recruited from the "port battalions," given a brief training, and thrust into the fighting. They are still making good—at a tremendous cost. But mark this: if the Negro part of the line weakens, for lack of training or experience, it is the *American* line that weakens; and that weakening is paid for in American lives—white American lives as well as black.

The incidents related by the correspondent may not, of course, have been typical. Very often a great deal depends on the local officers' interpretation of orders. But the Army and Navy have accepted the pattern of segregation and must bear some share of the responsibility for its results. So must all those on the home front—legislators, writers, speakers, or just you and I—who are willing to put white supremacy ahead of winning the war. Ours is not an all-out war effort so long as white supremacy is not out.

#### WAR FINDS THE WEAK SPOTS

War has the habit of laying its finger cruelly and unerringly on a nation's weaknesses; and the relation of the white to the colored population has been one of America's weaknesses. The problem is, beyond question, no easy or simple one; it has been bedeviled by politics and beclouded by fears, rumors, half-truths. America has been making great progress in recent decades towards a solution. In normal times, the progress might have been satisfactory. But the tremendous scope and the terrific speed of this war have knocked our peacetime standards all awry. There is a frightening possibility that we may be moving too slowly. And in the present state of the world, that may mean catastrophe.

Antecedently, the Negro population might well have been apathetic, or even antagonistic to this war. Actually, the loyalty shown by black Americans overthrows all previous probabilities and surpasses all praise. Having listened to our democratic theory and experienced our democratic practice for generations, they might well have been skeptical of the value of democracy. But the astounding thing is that these people, who had most reason to be disillusioned about democracy, are still unshaken in their faith in it, while our intelligentsia, our Bunds and our Fuehrers "rise above it." It seems almost a miracle that, after the disillusionment that followed the last war, the Negro should be whole-heartedly in this one; but, as Churchill said after Dunkerque, we cannot plan on miracles.

#### AMERICA ON TRIAL

After this war, we shall have to keep an army of occupation in Europe for some time. We shall have to occupy large parts of the Pacific lands. And everywhere we come in the name of freedom and democracy. We come to overthrow the idea of the *Herrenvolk* and the master race. We shall never successfully combat those ideas unless we reject them ourselves. We must believe—in our inmost hearts—that all men are created equal before we dare try to preach it to others. Democracy, like Christianity, is so attractive that it easily inspires lip-service. Democracy, like Christianity, calls for a fundamental honesty of heart which is not easy to achieve. Democracy, like Christianity, has its Golden Rule, without which it is mere pretense: "As you would that men should do to you, do also to them."

## "FOR THE HEATHEN ARE WRONG"

ARNOLD LUNN

*At that time there went forth a decree from Caesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrius the Governor of Syria. And all went to be enrolled, every one to his own city. And Joseph also went up from Galilee . . . to be enrolled with Mary (Luke, 2, 1-5).*

I WONDER how many of those who hear these words read in the Gospel for the Midnight Mass realize that these five verses of Saint Luke are, in effect, a battleground on which one of the decisive battles of the world was fought—the battle which vindicated the accuracy of Saint Luke as one of the most reliable historians of the Roman Empire in the first century.

When I was a boy, non-Christian critics were all agreed that the five statements in these verses were demonstrably false:

1. Augustus, German criticism insisted, *never* issued a decree ordering a census.
2. There was *never* under the Empire any regular system of census.
3. The husband's presence was *never* required at his original home.
4. Where any casual census was held, the presence of the wife was *never* required, but only that of the husband.
5. Finally, Quirinus was not Governor of Syria until A.D. 5, nine years after the death of Herod, who, according to Luke, was King of Judaea when Jesus was born.

#### DOCUMENTARY EVIDENCE

The story of the discoveries which proved that in this, as in other cases, "the heathen were wrong," is told in a fascinating book, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, by the late Sir William Ramsay (Hodder and Stoughton).

Sir William Ramsay spent thirty-four years exploring Asia Minor. He entered on his life work with the prejudices of a scholar who assumed that miracles did not occur, and who accepted the views current in the skeptical German school of the period. At the end of thirty-four years he wrote: "In every case that has been sufficiently tested, Luke has been proved to state, not merely correctly in a superficial and external fashion, but correctly with fine insight and fine historic sense, the facts of history and of Roman organization in municipal and provincial and imperial government. Such progress as the present writer has been enabled to make in discovery is largely due to the early appreciation of the fact that Luke is a safe guide."

In 1912 Ramsay discovered at Antioch an inscription which proved that Quirinus was legate of Syria twice, once about B.C. 6 to 5, and again later in A.D. 5. He was certainly Governor of Syria when Herod was on the throne, the only point which affects the accuracy of Saint Luke, for our estimated date of the birth of Christ, B.C. 4, is not derived from Saint Luke.

In the early years of this century a vast collection of papyrus fragments and census papers was discovered. They had been preserved in the dry soil of Egypt. Among these discoveries were fragments of the New Testament, including Saint John, which experts assign with confidence to the beginning of the second century. The secularist mythology

which assigns the Gospels, and particularly Saint John, to the middle of the second century, is thus disposed of once and for all.

A very detailed study of these papyrus fragments and enrollment papers has been made by the German scholar Wilcken (*Papyruskunde*). Wilcken is a sound scholar, but his anti-miraculist prejudice is invincible. His concessions are the more valuable because he rejects the Christian interpretation of Saint Luke. Now Wilcken concedes: that Augustus did issue a decree ordering a census, that there was a periodic census under the empire, and that the census system dates from B.C. 9 or A.D. 5, between which limits Saint Luke asserts that Augustus instituted the census.

Furthermore, the intention of the census was to reckon the population according to their homes, and hence it was ordered that every man should return to his own home, exactly as Saint Luke relates in respect of Judaea.

The critics had poured contempt on the idea that Mary would have to accompany Joseph. Wilcken shows that every member of the household had to be present for enrollment, and that therefore Mary would have to go with Joseph.

There were thus five points on which the historical accuracy of Saint Luke could be tested—five points on which he was confidently declared to have failed, five points on which recent research have triumphantly vindicated him.

#### THE HEATHEN PROVE STUBBORN

What, then, has been the reaction of the anti-Christian critics? Wilcken is characteristic. Having proved that both Joseph and Mary had to go to Bethlehem, he remarks with charming naïveté: "Accordingly, Joseph and Mary in the legend of Luke must both go to Bethlehem." Luke, according to Wilcken, was well posted in the details of the Augustan census, and took very good care to ensure an accurate framework of historical facts in order to make the legend more convincing. Luke's narrative was dismissed as a legend because it was alleged to be historically false. It is now described as a legend by Wilcken because every detail has been demonstrated to be correct.

What can you do with such people? To quote the great New Testament scholar, Dr. George Salmon, in another connection, "This is not the only case where theorists of the skeptical school will make a forced concession, and hope to save the main part of their hypothesis from destruction. These hypotheses are like some living beings of low organization, which are hard to kill, because when you lay hold of one, the creature will leave half its body in your hands and walk off, without suffering any apparent inconvenience. When we encounter a theory impugning the authority of one of our New Testament books, if we point out passages in the book containing marks of genuineness which cannot plausibly be contested, then so much of the theory will be abandoned as disputes the genuineness of those passages; but it is still hoped to maintain the spuriousness of the rest."

The truth is that anti-Christians have evolved their own peculiar canons of historical criticism which are guaranteed immune from the infection of truth. The Lucan story can be set aside as legend in one age because its details are false, and in the next age, with equal confidence, because its details are true. But, as Sir William Ramsay justly says: "There is no other instance in history of an invention like this, where so many circumstances and conditions of the imperial administrations are transferred to a false date and applied to make up a false story, yet all with perfect truth to the circumstances and conditions of a different time."

## SCIENCE NOTES

ON FEBRUARY 20, 1945, Baby Paricutín will be two years old. Most babies at two have grown tall, have spread out and can walk a little. Baby Paricutín cannot walk, thank goodness, but has spread out several square miles and is almost two thousand feet tall. For this baby is a volcano.

A volcano is not a rare phenomenon to man, even in Mexico. Mexico wears a volcanic belt, studded with thousands of cones, that stretches from Jalisco on the west to Vera Cruz on the east. Geologically they are not so old, born during the Miocene or Pliocene; but according to human standards they are ancient. As far as we know, Paricutín is the first volcano born within man's history.

Dionisio Pulido of Paricutín, Michoacan, was plowing his farm on February 20, 1943. Looking back along the furrow, he saw a spiral of smoke rising from the fresh earth. Hearing the subterranean growls accompanying this smoke, he ran frightened to the village priest and neighbors. By next morning they saw a pile of cinders, perhaps fifty feet high; in a few days time it was five hundred feet high; after a few months it was well over a thousand feet. They were the first witnesses of a volcano's birth.

To the volcanologist or geologist a volcano is not a simple thing to understand. Studying one may not explain the nature of another, since we have pyroclastic cones, lava cones, composite cones, volcanic domes, large spines, etc. Clearly this division is made according to the external features of the extrusion. Nothing is said about the sub-surface factors. Where is the source of magma or lava that supplies the material? Is it deep or shallow? Is it connected with the general lithosphere or is it something local? Is this material always in a semi-fluid state or does it become so prior to eruption? Are there magnetic, gravitational, seismic, chemical or other variations accompanying the eruption? Do these changes persist or are they short-lived? How long does a certain type of eruption last? These are but a few of the questions that have no definite answers as yet. True, there are opinions and some theories; but up to the present none is safe from argument.

It was unfortunate that Paricutín had to be born during the present war, when funds and scientific resources are diverted to military ends. However, the Government of Mexico and American societies and universities have contributed finances and men to make a study of Paricutín.

The writer of this article was a member of the U. S. Committee on the Study of Paricutín as sponsored by the National Research Council that met in Washington, November 15, 1944. It was then decided to apply all possible geo-physical and geo-chemical measurements to the volcano in action.

Magnetic measurements have already been made and are being continued; seismic measurements of the ground unrest and local quakes have been recorded; topographic surveys have been conducted; and many samples have been taken for petrological and chemical analysis. Gravity measurements are doubtful for the present, owing to the continuous ground unrest which would disturb the instruments. For the same reason seismic survey studies have been postponed. At present there is so much ash in suspension in the air that instruments would be made inoperative; the ash deposits on the ground would hinder the transport of the heavy seismic equipment; and the water supply necessary for such a survey is insufficient, as all the local wells have been stopped by the falling ash. With the measurements possible, however, it is hoped that Paricutín will eventually answer many of our queries.

DANIEL LINEHAN, S.J.

## CHOICE FOR REPUBLICANS

VERY few Americans would deny the proposition that the health of our democracy depends to a considerable extent on the virile functioning of our two major political parties. Among us there is a widespread conviction that a protracted tenure of office is harmful both to the party which enjoys it and to the country it is sworn to serve. It is a common experience these days to meet people who tell you that, because of a unique historical circumstance, they voted to keep the Democrats in office for another four years, but that they did so with great reluctance and considerable misgiving. They express fear of the possible consequences of keeping a political party in power for sixteen consecutive years.

This normal American reaction raises, naturally, some interesting questions about the future of the Republican Party. For four successive campaigns Republican candidates for the Presidency have been badly beaten. This has happened despite generally ample funds, strong organizations in most States outside the South, and the support of a large majority of the American press. Why, then, this uninterrupted string of defeats? What has happened to the great Party of Lincoln and the first Roosevelt that has condemned it for twelve years to play the part of feeble and ineffective opposition? What changes must be made, in tactics and policies, if the Republicans are to have a chance in 1948?

That these questions are actually being asked today in high Republican circles is a hopeful sign. It shows, at least, a growing conviction among GOP leaders that something more than a mere-opposition program, a well-stocked war chest and glittering campaign promises are needed to win an election in these troubled times. If this realization urges the Republican members of Congress to dissolve their coalition with the reactionary Southern Democrats who follow Congressman Rankin and to chart an independent and constructive legislative course, the Republican candidate in 1948 will go to the country with something substantial to offer.

Something like this seems to have been in the mind of Herbert Brownell, chairman of the Republican National Committee, when he visited Washington soon after the opening of the new Congress. According to Drew Pearson, Chairman Brownell, at a "hush-hush" meeting with GOP bigwigs, spoke as follows:

This coalition business, where we join up with the Southern Democrats on certain legislation may be all right, but it isn't what the voters have a right to expect from us. I think we need a legislative program of our own that we can stand or fall on; we should introduce our own bills and fight hard for them. If we lose, we can accuse the Democrats of obstructionism instead of having them make the accusation against us.

While some of those present were inclined to agree with Mr. Brownell, House minority leader Joseph Martin expressed his doubts. The rank and file, he thought, would not be easily brought around to Brownell's point of view. They were feeling the natural exasperation induced by twelve years out of office, with the prospect of four more years to come. They would tend to block the Administration whenever they had a chance.

If Mr. Pearson has correctly reported this "hush-hush" meeting—there has been no denial to date—the progressive elements in the Republican Party have a big selling job ahead of them. They must show Representative Martin and his followers, inside and outside Congress, that the GOP faces a critical choice. It can continue the sterile alliance with the obstructionist Rankin Democrats, or it can strike

out for new, creative legislative goals which will command the interest and enthusiasm of the electorate.

America needs the Republican Party. America needs all the strength and all the wisdom it can gather to face the next few years. In the Republican ranks there are men who have caught something of the high, calm wisdom of Lincoln, and men who share the driving progressive spirit of Theodore Roosevelt. They know that opposition and criticism, even though intelligent, even though essential, do not and should not exhaust the party's energies. If these men can persuade the Republican Party to make a positive contribution to sound postwar domestic policy and to a just and realistic foreign policy, the Republicans will have rendered a notable service to the nation.

## THE INVISIBLE MAN

NOT H. G. WELLS' invisible man, but G. K. Chesterton's. His cloak of invisibility, in our part of the world, is a blue-grey uniform with cap to match. He carries a large bag, in which, like G.K.C.'s invisible man, he might stow a small corpse. Whether he ever has stowed away a small corpse in his bag is his own secret; but whenever we meet him his bag is stuffed with mail.

Invisibility, as Mr. Wells has made clear, is not an unmixed blessing. In the case of the mailman it has been a positive curse. Amidst the tumult and shouting of AFL, CIO, John L. and the Bureau of Labor Statistics aent the cost of living, he has glided along, tending ever to become an actual ghost on the same salary that he had in 1925. And if you think that it is an awful fate to be frozen at the 1942 wage-level, try to imagine the sub-arctic depths of a 1925 freeze. He works for Uncle Sam and cannot strike; it takes an Act of Congress to give him a raise.

The salary for mailmen ranges from \$1,700 to \$2,100. Yes, if the mailman is efficient and lucky he can rise to \$2,100. True, Congress did, some time ago, toss him a \$300 raise, to be effective until June 30, 1945. This with the right hand. Meantime the left hand abstracts \$105 for the pension fund and \$480 as a 20-per-cent withholding tax; so his pay envelope—which is what must satisfy the butcher and baker and candlestick-maker—contains just \$1,915. That is, if he is in the *best-paid* class of mailmen.

There was a bill for the relief of postal employees before the Seventy-Eighth Congress. In the closing days of that body, it was passed by the House 133-1. It was not a bill that erred on the side of extravagance. In the expressive phrase of Representative Mason, of Illinois, it was "a shot in the arm, a temporary expedient, until full and complete justice can be done." And Representative Judd, of Minnesota, called it "a long overdue recognition of our failure to deal justly with our own employes." By an unfortunate technicality it perished in the Senate on the last day of the late Congress.

Representative George D. O'Brien, of Michigan, has introduced a similar bill in this Congress—H.R. 83. Senator Mead will doubtless continue the fine fight he put up, in vain, during the last Congress; and there is every prospect that the new bill will pass. By it, the mailmen will receive a permanent raise of \$400. The right hand of Congress will thus get a bit ahead of the left. But not very far ahead, at that.

## BIBLICAL SUNDAY

When one considers the vast increase in the volume of mail due to the war—letters to and from servicemen, communications and solicitations of the myriad war and relief committees, the enormous Government mail—one readily sees that the mailman is, very literally, shouldering the burden of war. When the mail comes in, one of these snowy, sleety, windy winter days, ask yourself whether you would face that weather eight hours a day for two-thousand-odd dollars a year. And then drop a line to your Representative to help along H.R. 83. That is one letter that the mailman will be glad to carry.

## RULERS IN A DEMOCRACY

IT IS DOUBTFUL whether a person in supreme authority has ever spoken so frankly and startlingly to a privileged class as did the Pope in his New Year's message to the Roman nobility. Were the Vatican given to slogan-coining, certainly that message could give rise to a slogan that would make pale into insignificance, by its vitality and true inner nobility, Communism's hysterical "Workers of the World, Unite!"

For the Pope, elaborating the principles of his Christmas message, laid down in that address the only true basis on which there can be union in democracies. It is a union that springs from the mutual recognition of responsibilities. The fundamental responsibility—shared by all, since all lie under the penance of Adam—is the responsibility of work. That applies not only to artisans, to manual labors, but to "political and social activities, intellectual occupations, work of every kind; careful, vigilant, laborious administration [on the part of the nobles] of your possessions and land . . . for the material, moral, social and spiritual well-being of the peasants or population who live on them."

Work on that basis and dignified by that ideal, the Pope continues, makes of the workers true rulers. He stipulates work as one of the foundations of rulership in a democracy. All who work have a right to rule, a right to a voice in rulership, a double voice to a rulership in their own craft, and to a rulership through representation in the central government, whose function it is to join all these rulers into one harmonious rule, working for the good of all. Thus the authority of government in a democracy is not overlordship imposed on dumb, irresponsible, incoherent "masses," but the wise governance of groups who have recognized the full Christian meaning of work.

This is a glorious concept. It comes—at this period in world history when democracy must prove itself or perish—as a stimulus and challenge not only to the blooded aristocrats of Rome, but to all in high places. The eminence of their place does not exempt them from work, still less does it exempt them from responsibility within their group or toward other working, responsible groups.

Such is the truly democratic concept of work. Following the Pope's ground-plan for democracy as contained in his Christmas message, it suggests a detailed filling-in of the general principles, which must be the theoretical work of Catholic thinkers and the practical task of Catholic and all democratic workers. Is it strange that such a truly democratic concept of work is democratic precisely because it is based on the Christian realization of the dignity and nobility of labor?

SUNDAY, JANUARY 28, is Biblical Sunday. Each year the Catholic Biblical Association of America appeals to the Hierarchy to dedicate some Sunday to the promotion of Bible reading among the laity. There is a special fitness in the day that has been chosen this year, for it is Septuagesima Sunday, the day on which the Church begins the reading of the Old Testament in the Divine Office. It also foreshadows the coming of Lent and reminds us to give some thought to the special practices which we should adopt in order to celebrate worthily that holy season.

Next to Mass and Communion, it would be hard to conceive a practice more in keeping with the spirit of Lent, or one more likely to prove beneficial to those who adopt it, than the daily reading of the Holy Scriptures, particularly of the New Testament. The individual who would give a few minutes each night—or better still the members of the family who would gather round to listen—to the reading of some event from the life of Our Saviour would find their spiritual lives enormously enriched and strengthened from this daily feeding on the Bread of Life. The added knowledge which they would thus gain would awaken deeper love, and this love would stimulate them to try to imitate more closely Him Who is our model and our guide.

In order to facilitate this practice of reading the sacred texts, the Catholic Biblical Association has prepared two lists, one for those who wish to cover the story of Christ's life during Lent, the other for those who wish to follow the fascinating history of the Church's beginnings as related in the Acts of the Apostles and in the Epistles.

The first list consists of very brief but carefully selected passages which set forth in chronological order the whole life of Our Saviour. They record His eternal generation, His birth on earth, His growth to manhood, His words, actions, sufferings, death, resurrection and return to His Father in Heaven. They recall His beautiful doctrines, as fresh and radiant today as when they first fell from His sacred lips in all the beauty of their first revelation. They show Him establishing the Kingdom of God and giving to His Church on earth its first formation. Most precious of all, they unfold before us His personal example and thus provide "a lamp unto our feet and a light unto our paths." It would take but a few minutes each day to read these suggested passages, yet no time that we might give to any other reading could so richly repay us, in this life and in the life to come.

The Catholic Biblical Association of America has already placed us in debt by its scholarly work on the Confraternity New Testament. It is increasing that debt by its efforts "to call to the attention of the faithful the widely neglected treasures of spiritual wealth which are contained in the Holy Bible," and to induce the laity "to avail themselves of this source of Divine light, heavenly consolation and supernatural wisdom by frequent reading and study of God's word."

In doing so it is following out the mandate and helping to fulfil the wishes of the Roman Pontiffs, who—contrary to the common misapprehension of Protestants—have done everything possible to encourage the reading of Holy Scripture by the Faithful. This is notably true of the last five Popes. One after another they have spoken in their Encyclicals and elsewhere in words which equal in their fervor those of Benedict XV in his Encyclical *Spiritus Paraclitus*: "Our one desire for all of the Church's children is that, being saturated with the Bible, they may arrive at an all-surpassing knowledge of Jesus Christ."

# LITERATURE AND ART

## CATHOLIC BEST SELLERS

HAROLD C. GARDINER

A DELICATE TASK is crying to be done; I must confess that I have fought shy of it for too long, for I know how delicate it is and I fear that some sensibilities are going to be ruffled, but I honestly feel that it is a question that has to be faced and discussed with some frankness. It is the problem, and our attitude toward it, of the quality of some recent Catholic novels and the acclaim they have been accorded.

This problem has become more acute in recent months through the wide popularity attained by two of these novels, Father Raymond's *Three Religious Rebels* and Father Murphy's *The Scarlet Lily*. A glance at America's *Book-Log* will show that both books stand high in popularity among Catholic readers, *The Scarlet Lily* reaching, in the last edition of that report, the highest total votes of any book ever to make the first ten. It is in the face of this popularity that the problem for the reviewer arises: we have been working and praying in the Catholic press for more widespread reading of Catholic books; here come two books that are widely read, and this reviewer, at any rate, feels that he must in honesty quite definitely rate both books as inferior.

This, of course, is not an enviable position; it will displease many who mistakenly feel that they simply have to like any book written by a Catholic on a Catholic theme; it will strike others as snobbish and ultra-perfectionist; still others will be confused because they fail to distinguish between the devotional good that the books may do and their merit as works of literary craftsmanship.

Let me first discuss at some length the two books and then try to embark on some of the wider reasons for my distinctions and strictures. *Three Religious Rebels* consists of the fictionalized reconstruction of three Saints who were forerunners of the Trappist Order. Each of them felt the call to a stricter monastic life, and the book recalls their ideals, their difficulties, the degree of their realization of the goal. The theme that Father Raymond has chosen is a profound and noble one, the times of which he writes were stirring in their pageantry, but the novel which results is strangely stiff and unmoving and combines, with the stiffness, an over-abundance of sermonizing, which does not spring from the inner source of the characterization but is overlaid upon the story.

The characters, despite the vividness of the times and the deep reality of their achievements, are bloodless creatures. Perhaps one fundamental reason for this is that they constantly talk about the nobility of their ideals; they refer over and again to "the chivalry of Christ," to the ideal monk as being "the knight of the spirit," and other similar trappings of medieval chivalric romance—but we do not see this, we do not feel it in the scene as it unrolls. The main defect of the book lies, I feel sure, in this inadequate grasp of character in action. An illuminating contrast that will reveal this defect much better than pages of criticism would be to compare the grasp of character shown in the person of the monk in Mr. Kernan's *Now With the Morning Star* with the three saintly heroes of *Three Religious Rebels*.

Father Murphy's *The Scarlet Lily* is a current prize-winning Catholic novel, whose story is the life of Saint Mary Magdalene. We may grant at the outset that the author has

essayed a much harder task than did Father Raymond, mainly because of the paucity of material on which he had to work. As a story, it has much more continuity and unity than the first book, which is, of its nature, tripartite. But my main difficulty with *The Scarlet Lily* is fundamentally the same—the character of Magdalene is not realized, it does not come alive, I have not met a person in all the pages of the book. Again, this springs from the fact that Magdalene tells us in the book, over and over again, that her life was blighted when her beloved little brother was slain in the Massacre of the Innocents; she informs us that she is bitter, that she has conceived a hatred for the Man who was the innocent occasion of the slaughter. She tells, she informs—she does not show us.

Heightening this unreality of the main character is the unfortunate cast and tone of the language that Father Murphy has chosen as his vehicle. I feel quite sure that Father Murphy has read Shakespeare well and widely, for I find throughout the story a fondness for the lush Renaissance language which is perfect for the romantic accents of impassioned young love, as in *Romeo and Juliet*, but which seems to me strangely discordant in the mouths of Magdalene or Our Lady, and above all on the lips of Our Lord. Please, I am not by any means saying that there is the slightest trace of irreverence in this; I do think that Father Murphy has unconsciously been betrayed into an impossible confusion between historically disparate modes and accents of speech. And this confusion results in what I can call nothing less than excessive sentimentality.

There are three main reasons why I think this stringent criticism is necessary. First of all, it is my honest and, I hope, totally unprejudiced opinion. That is exactly what I would have said about the books, had they been on non-Catholic themes by non-Catholic authors and manifested the same defects. The mere fact that the authors produced "Catholic literature" is no reason for them to escape criticism first and foremost on literary grounds. Had they chosen to write books of meditation or historical vignettes with homiletic asides, then they would not have invited judgment on a basis of literary norms; but they chose to write novels, to use characterization and story, plot and dialog; therefore, their works are to be judged as any other novel would be; they have set themselves in competition, and *The Song of Bernadette* shows that the competition is indeed strong.

My second reason is more important, I think. It is this: neither of these books, as literary art, comes up to the standard of excellence that our Catholic intelligence and culture have the right to expect. The whole Catholic concept of life rises gloriously to the aspiration after perfection; we are justly indignant at slipshod sermons, at outmoded methods of teaching; religious art and architecture are reminded constantly that the second-rate, the imitative, is not worthy of God's service. Is it to be in literature alone that we will throw our caps in the air and cheer passionately over performances that do not come up to what the theme and the authorship warrant us to expect? Once again, remember that we have to distinguish between the spiritual good that these two books will most certainly do (and for that we are all grateful), and their standing as novels, as works of art.

My third reason is more apologetic than literary. I am holding my breath till the unhappy day when some smart and capable secular critic feels that Catholic books like

these ought to get his attention. With little effort he will be able to make them look ridiculous, with the consequent implication that if Catholics wholesale, and Catholic critics and reviewers in particular, heap praise on them, then Catholics must be a very stupid and undiscerning lot, indeed. Mr. Edmund Wilson, a most capable critic, did something similar to that in the *New Yorker* recently on *The Robe*. He revealed the literary inadequacy of the novel, and commented on the herd-mindedness of its millions of readers. The Catholic reading public may be just as herd-minded; if so, it is a condition that we have to combat by reminding them and ourselves in season and out of season that we cannot be that way. Our ideals of perfection forbid it—and those ideals of perfection ought to be just as operative in literature as they are in any art, in any field of endeavor that can be ennobled and deepened by consecration to God.

Further and finally, whatever be the services the critic may render an author, one that is frequently helpful is the warning against being spoiled by excessive adulation. I know two promising Catholic authors in recent years who were so satisfied with the praise their initial good—but not top-notch—work got that they not only failed to do better in succeeding attempts, but grooved themselves nicely into a rut of mediocrity.

I admire and stand in no little awe at the courage of the two authors; I applaud the initiative of their publishers; more than critics who are something like Joyce Kilmer's poets who only make poems, they are making the trees—they are actually embarking on the writing that will, some day, be the fitting vehicle for Catholic profundity and truth, once the form is worthy of the content. But, until that day is a great deal nearer than at present, it still is the unwanted, and perhaps ungracious, task of the critic to point out that the trees now springing up on the American Catholic landscape are yet shrubs. It is the critic's task because he does not want either the authors to think that the growth of their fostering tops the surrounding forest, or readers to think that they really know trees, when apparently they are mistaking saplings for Sequoias.

There is no reason written in the stars why American Catholic authors are not capable of writing a *Perelandra*, a *Bernadette*, a *Labyrinthine Ways*, a *Kristin* trilogy. The reason is not written in the stars; it may be written in the approach of authors and in the taste of readers; if so, it is a writing that needs the ruthless use of an eraser. The word that will have to be rubbed out first and vigorously is "devotion." It is the author's first, prime, inescapable job, once he steps out of the field of devotional writing, once he attempts a literary approach, to tell the story grippingly, thrillingly, deeply, vividly—what labels you will—but with the devotion welling inescapably and naturally from the "innards" of the story. To be devotional first, and novelistically capable only second or third, is to abdicate claim to have produced Catholic literature.

The delicate task is done—how delicately is perhaps a moot question. By all means, read the two books under discussion; their authorship, their purpose, their characters will give food for thought and meditation, and will perhaps deepen your Catholic life. Only, do not, as I fear many have done, finish them with an ejaculation of thanks that, at last, Catholic literary achievement is edging quite close to the top. No, we have a long way still to go—and I would not have so brashly ventured these strictures unless I felt that the two authors would agree with me. They, too, you see, know that for the aims we have in view, anything short of the best belittles, in its field, the Church's ideal, which is, in Louise Imogen Guiney's words, a "passion for perfection."

## BOOKS

### BATTLE REPORTS AND FIGHTING MEN

THE PERSONALITY and genius of a great general are always secret while the war he conducts continues. The Army likes to operate under a shroud of secrecy and the censor helps out by concealing most of the important events. Undaunted by these facts, however, Alden Hatch, biographer of Glenn Curtiss and the late Wendell Willkie, has worked up a biography of General Eisenhower, which he presents in *General Ike, A Biography of Dwight D. Eisenhower* (Henry Holt and Co. \$2.50). It runs for 280 interesting pages, is well written, dramatic, chronological, contains some good quotations which are probably similar to what the General said, and includes a touch of war to set off the General's recent adventures.

The report is aimed at the general reader who, unless he is unusually adult, should probably investigate it. The book is as good as can be expected for some time. However, it won't suffice, for it does not reveal the genius of the man, the key to his character, why he was so and why he was not. Instead, we have a heroic portrait of a sport-loving schoolboy, earnest West Point Cadet, devoted husband, proud father and great general, always modest, often laughing, immensely likable and who, according to the report, never made a mistake. We mean, briefly, that the General pops out as human, but as impossible, as the Rover Boy.

Maj. Richard Thrulsen and Lt. Elliott Arnold, the authors of *Mediterranean Sweep, Air Stories from El Alamein to Rome* (Duell, Sloan and Pearce. \$3. Illustrated by Maj. John Lavalle) were assigned to publicize the Mediterranean Army Air Force by its boss, Lieut. Gen. Ira C. Eaker, and they have done so in a series of some fifty tales. Official documents and military publications have been tapped for material.

The result is a parade of stories—significant, trivial, comic and tragic—that traces the steady, chronological advance of the Allied Forces from El Alamein in September of 1942 to Rome twenty-two months later. The book will be most interesting to air-force men and officers and, although its tenor is stiff and rigid, there is enough artistry and warmth to lend it some civilian appeal.

Tom Harmon of Michigan has told the story of his life in *Pilots Also Pray* (Thomas Y. Crowell Co. \$2.50). Simply told, in the manner of a diary or a letter home, it is not too egotistical. The prayer theme is only touched on with repeated references to the "Boss Upstairs" and to Mass and Holy Communion before flying missions, but it shows that one of America's great young heroes was a devout Catholic. The wealth of little-known details of flying life will interest parents and friends of Air Forces personnel. Harmon was an All-American halfback at the University of Michigan, was in a movie named after himself, frequently on the radio, at the White House by special invitation; but he is proudest of service in Uncle Sam's air forces. Missing last year for thirty-two days in China, he startled and gladdened the country by turning up worn, and skinnier by fifty pounds than his normal 200.

*Many a Watchful Night* (Whittlesey House. \$2.75) is a lively war essay by John Mason Brown, dramatic critic who went to war on D-Day. It is full of fancy, unique, trite ideas and crammed with images and word-pictures. If you are not a lover of the sophisticated life of smart and empty talk, you probably won't get much bounce from it.

It runs for 200 flashy pages, then closes with a plea for peace which might best be ignored since it is a highly unsound plea. Such statements serve to generate clouds that blind the eyes of the peace-makers to the fine dreams of the Atlantic Charter, that wispy document, and to the clear-sighted utterances of the Pope. JOSEPH HUTTLINGER

No one will call *Your Kids and Mine*, by Joe E. Brown (Doubleday, Doran. \$2) great; no one ought to hesitate to call it important. Many have tried to reflect in one way or other the human element behind our gigantic world struggle, but few books have been as appealingly successful. Perhaps this is because the author has captured, even if ever so lightly, the distinctive American blend of character, which he

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JOHN D. BOYD

## HOMILY ON A SERMON IN STONE

*The Biography of a Cathedral: The Living Story of Man's Most Beautiful Creation, With Glimpses Through the Centuries of the Pageant that Led to Notre Dame.*  
By Robert Gordon Anderson. Longmans, Green and Co. \$4

THE SUBTITLE of this panoramic book prepares the reader for the general thesis its widely-read author expands in amazing variety and abundance of detail through 496 pages of text, which are preceded by eight pages of analytical and headline-like contents. The thesis is that the course of sacred and profane history from at least 52 B. C. through 1239 A. D. so ran, or was so conducted, that everything led to the culmination which is the Cathedral of Notre Dame. Mr. Anderson means not merely that it was all just that way, but that if there had been any but those such-as-had-to-be events, Notre Dame (embodiment the best to be found in hundreds of other cathedrals) would not have been what Notre Dame became, that Notre Dame could not have been: "For only triumph for Rome [under Caesar's Labienus] that day could, in the end, bring about the arrival of Our Lady" (p. 29, and similarly, *passim*).

This is an interesting approach, but seems to be a strained interpretation of history, from too large a basis of *ex-post-facto* prophecy. To use a fashionable phrase, such a thesis is over-simplification. Certain causal relationships may be seen clearly enough in review of the events, but that within Providence there could be no other causes with the same effect, is not evident.

However, Mr. Anderson himself is not always as strict as he first appears to be, when to the development of his thesis he brings his personal enthusiasm for France and its Paris; his reverence for Our Lord, Our Lady and the Mass; his seemingly tireless energy for amassing detail. Whatever is even remotely connected with the rearing of Notre Dame, or whatever he thinks is so connected, will be found in this "living story of man's most beautiful creation," through thirty-three chapters. There is space to list only the highlights of the "pageant": The Crucifixion, Saint Stephen and Saint Paul, Constantine, Julian, The Early Doctors of the Church, Attila, Clovis, Benedict, Gregory the Great, Charles Martel, Charlemagne (rather a clownish portrait), The Dark Ages (in which, as has been said, most of the darkness lies in the minds of those who write about them), Cluny, The Crusades, Abelard and Heloise (over whose story much sentimentality is poured; to whom too much causality on the being of Notre Dame is attributed)—and so on, down to the more directly pertinent and very interesting details of the actual building of the great cathedral.

As a stylist Mr. Anderson is less successful than he is as a teller-of-story. He has written many books in diversified subject matter, including juveniles; he has made movie scenarios, and one opera libretto. He was long a newspaper man, and has not got over being one in this book, in which the journalistic manner, florid rhetoric, extravagance of metaphor and purple patches, least of all find a proper place.

Mr. Anderson is frequently repetitious, and sometimes, captivated by a novelty, even in bad taste; referring to Saint Genevieve's stubbornness in opening the Paris gates to Clovis until the King consented to be baptized, he writes: "Never in this world did a woman take so long to say Yes" (p. 202). Or again: "[Childebert] . . . thought it high time to climb on the bandwagon, or chariot. This, strangely enough, happened to be Our Lady's" (p. 236).

I have found *The Biography of a Cathedral* listed in a Catholic reviewing medium of superior discrimination as a satisfactory book, one suitable for high-school students. I cannot so recommend it. The author does not appear wholly competent in the total field he explores. His theology is at fault, sometimes factually, sometimes in expression, as when referring to the birth of Our Lord, he writes of Our Lady: ". . . she went down into the Valley of Death which, even though she bore the King of Kings, with all women she must enter" (p. 52). Some will or maybe will not see indifferentism, when his language belittles the fundamental importance of dogma: "The great thirteenth-century master of theology knew that theology did not much matter. When one enters the Cathedral Saint Thomas looked down upon from the Hill, one does not bother about theological definings" (pp. 135f.). I venture that Saint Thomas Aquinas, as do devout others, entered the Cathedral to pray, and that he prayed consistently to his theology, even if its distinctions were farthest from his immediate thoughts. Even in such comparatively minor things as color-for-occasion of vestments, Mr. Anderson is confusing; his book, though evidently written with the friendliest of good will, is not a reliable guide for Catholics; not for high-school students, anyhow.

ROBERT E. HOLLAND, S.J.

### INTERRACIAL BOOKSHELF

THE CLOSE of the year 1944 is marked by the appearance of three remarkably fresh and significant contributions to the literature of the interracial question. *What the Negro Wants* (University of North Carolina Press. \$3.50) is a symposium edited by Professor Rayford W. Logan of Howard University, Washington, D. C. Fourteen outstanding leaders in Negro education, literature, labor relations, journalism, etc., nationally known names, speak simply and frankly about just that idea. They represent no one phase of opinion. They range from the cautiously conservative to the most frankly uncompromising. They are old and young, new and old. The dean of Negro writers and scholars, W. E. Burghardt Du Bois contributes an entertaining biographical essay on his evolving program of Negro freedom.

From the more conservative standpoint, Leslie Pinckney Hill, President of Lincoln College, enumerates "some of the fundamentals of the educative process which our leaders everlastingly magnify and illustrate as they work to get what Negroes want." Always of first importance, says Dr. Hill, is the building of homes with all the sanctities, sacrifices and security of family life, with their implication of culture and religion.

With all the stress upon the interior progress of the race, however, there is to be no letdown in the Negro's demands for ordinary human rights. Insists Roy Wilkins, editor of the *Crisis*: "No agitators were needed to point out to him the difference between what we said we were fighting for and what we did to him." The Negro's feelings on the matter of segregation are judiciously summed up by Prof. Sterling A. Brown of Howard University.

As a curious and somewhat discordant feature of this volume of essays by Negro writers, a chapter by the "Publisher," W. T. Couch, of the University of North Carolina, a Southern white man, is included. Mr. Couch elaborates, in a lengthy and involved fashion, a rather shrewd criticism of the fallacies into which scientific relativists lapse when they attempt to set up any sort of positive declaration of human rights. However, Mr. Couch utilizes his exposé of the inconsistent ways of the anthropologists and their like in order, first, to cast suspicion upon their genuine accomplishments when they do stick to their own field and, secondly, to provide a sort of alibi whereby he can avoid facing the spiritual issues which he professes to respect. It is not a

## What is THE MASS YEAR?

### January

23 Tuesday	Semidouble	White
ST. RAYMOND OF PENNAFORT, Confessor.		
Gloria, 2nd Coll. St. Emerentiana, Virgin and Martyr, 3rd Blessed Virgin, Common Preface.		
24 Wednesday	Double	Red
ST. TIMOTHY, Bishop and Martyr.		
Gloria, Common Preface.		
25 Thursday	Greater Double	White
CONVERSION OF ST. PAUL, Apostle.		
Gloria, 2nd Coll. St. Peter, Apostle, Creed, Preface of Apostles.		
26 Friday	Double	Red
ST. POLYCARP, Bishop and Martyr.		
Gloria, Common Preface.		
27 Saturday	Double	White
ST. JOHN CHRYSOSTOM, Bishop, Confessor, and Doctor of the Church.		
Gloria, Creed, Common Preface.		
28 SUNDAY	Semidouble	Violet
SEPTUAGESIMA SUNDAY.		
2nd Coll. St. Peter Nolasco, Confessor, 3rd St. Agnes, Virgin and Martyr, Creed, Preface of the Trinity.		
29 Monday	Double	White
ST. FRANCIS OF SALES, Bishop, Confessor, and Doctor of the Church.		
Gloria, Creed, Common Preface.		
30 Tuesday	Semidouble	Red
ST. MARTINA, Virgin and Martyr.		
Gloria, 2nd Coll. Blessed Virgin, 3rd Church or Pope, Common Preface.		
31 Wednesday	Double	White
ST. JOHN BOSCO, Confessor.		
Gloria, Common Preface.		

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very creditable performance from either a practical or an intellectual point of view.

Those who wish up-to-date material for study-groups, debates, etc., will find an abundance in this symposium. It will inform them just what its title professes to do, what the Negro in the United States wants and is thinking about.

How are Negroes being treated in the Army and Navy at the present time? Are they being Jim-Crowed, or are they being pushed ahead as never before in the history of their race? Is talent being ignored or advanced? Are they resentful or are they happy and appreciative? Do they prefer white officers? Are Negroes poor or good fighting soldiers? What is their morale? What are their distinguishing traits? How are Negro Boots being trained for the Navy? Is there any racial problem in the Marines? How are Negro surfmen and seamen with the Coast Guard making out? What is the feeling among the Negro ten per cent of the WAC? How is the unsegregated principle working in the maritime service? What in general are the effects of segregation in our armed forces?

You can get much of this from literature, from reports of Chaplains, reports and letters from Negroes, and so on. But Mrs. Ruth Danenbauer Wilson, author of *Jim Crow Joins Up* (published by the Press of William J. Clark, 655 Sixth Ave., New York. \$2.50), decided she would travel personally under the auspices of the armed forces and would see things for herself. A clear-headed woman, she had wide experience in the field of Negro education. Though a white Northerner, she had the knack of getting on well with the South, made herself at home with whomever she met, avoided arousing sensibilities, and impressed by her shrewd and objective judgment. The result is a readable, highly human document packed with actual experience, pulling no punches but waving no flags and giving everybody his due with remarkable fidelity and generosity. She believes that the rigid segregation policy is gradually losing ground even in its greatest strongholds, the Army and Navy. Marked advances have already been made in the Army itself in the training of officers. Other developments will undoubtedly take place.

As foreign secretary of the Federal Council of Churches of Christ in America, and later secretary in America of the Federal Council of Churches, Dr. Henry Smith Leiper has shown again his wide experience and has repeated—and always in a very graceful way—his present views on the subject of race prejudice. His little work, *Blind Spots* (Friendship Press, New York. 60 cents, paper cover; \$1, in cloth binding), as he says, is not a book written from an armchair; "it is a record of experience. It represents some years of experimentation. It grows out of prolonged contact with people of many races." Dr. Leiper is not concerned with any one race, but with our attitude towards the Oriental, towards the Negro, towards the foreigner, towards the Mexican, towards the Jew and towards the different religious minorities in this country. Stock objections are answered and practical techniques are recommended for cultivating friendship and overcoming deep-rooted and skillfully argued prejudices. One of his first introductions to this subject was the realization of how unfounded were his own prejudices as a young man against Polish immigrants, as foreigners and as Catholics. Look for your blind spot, says Dr. Leiper—everybody has one or another—and never rest until you eradicate it from your vision. His little book is fitted for wide diffusion in study groups and organizations which are concerned with interracial harmony.

JOHN LAFARGE

MIRROR OF CHRIST: FRANCIS OF ASSISI. By Rev. Isidore O'Brien, O.F.M. St. Anthony Guild Press. \$2.50.

TO EVALUATE the life of such a man as Saint Francis of Assisi is not easy. He was built on no ordinary scale; for having attained "to the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fulness of Christ" (Eph. 4:13), he rises beyond the adequate measure of our common standards. Out of the abundance of his genius and personal holiness he gave his age what it lacked and for lack of which it would have failed to realize its destiny. The thirteenth century would have been altogether different had he not lived.

The great thing he did was to draw men closer to Christ and lead them back to the principles of the Gospel. Wealth and luxury were sapping the strength of Christendom and, under pretense of curing these evils, false prophets were undermining the Faith, and turbulent reformers were threatening the authority of the Church in various parts of Europe. Then came Saint Francis, like a prophet sent by God, a prophet aglow with Divine love, strong in faith, eloquent in speech, endowed with a transcendent gift of practical leadership. Thousands were influenced to imitate the renunciation which he practised, thousands embraced a life of poverty and self-renunciation after his example. Though a mystic of the highest order, he was never out of contact with his fellowman, and his intense love of God found practical expression in his feeling of kinship with all of God's creatures.

Father O'Brien has drawn a portrait of the Saint which enhances all his traditional winsomeness and which will endear him all the more to all classes of men. Like a pure diamond, the marvelous character of Saint Francis is held up to the effulgence of the Son of God, and lets its different facets show forth the color and radiance imparted to them by the sunlight of the Divine example. Thus, by entering into the spirit and by interpreting the soul of Saint Francis, he has given us a truly sympathetic and a brilliantly written biography which may look forward to a cordial welcome from Catholic readers in America. HENRY WILLMERING

**FACT AND FICTION IN MODERN SCIENCE.** By Henry V. Gill, S.J. Fordham University Press. \$2.50

MANY A CATHOLIC STUDENT of the natural sciences who has little time to ponder philosophic problems will welcome most heartily Fr. Gill's series of essays, which purport to indicate in their broader outlines the scope and tendencies of modern physical research and the implications of the same when viewed from a Catholic standpoint.

The articles constituting the various chapters were written at different times and for various periodicals, but the volume has a unity and permanent value because of its relation to the timeless problems of philosophy.

The nature of scientific knowledge, the theories on the constituents of matter as well as the logic of modern science come in for their share of criticism, especially as represented in the popular works of Jeans and Eddington. The most interesting chapter is undoubtedly the one entitled "Entropy, Life and Evolution."

Here the reader is introduced to E. T. Wittaker's recent, and somewhat uniquely new, proof of the essential difference between living and non-living beings. The general tendency of the evolutionary processes towards more complex organization means that the entropy of such systems is approaching a minimum. This is directly contrary to the second law of thermodynamics, and without further elaboration the conclusion of the author may be quoted: "There is only one way of reconciling the opposed claims of the well established laws of science and evolutionary theories: to admit the intervention and continually active interference of a vital principle which . . . lifts inanimate matter into a higher plane of existence where it is not subject to the laws of entropy."

The closing chapter is a delineation of the proof of the existence of God as First Cause. JOHN S. O'CONOR

DUFF COLEMAN, now a Lieutenant in the U. S. Navy, was for eight years active in Catholic Youth Organization work in and around Chicago.

REV. DANIEL LINEHAN, S.J., is Seismologist-in-Charge of the Seismological Observatory at Weston College, Weston, Mass., and also teaches Physics to the scholastics there. Father Linehan's graduate studies in Geology were taken at Harvard.

ARNOLD LUNN, son of Sir Henry Lunn, after writing a dozen or two books on sport, turned to religious controversy and wrote himself into the Church.

JOSEPH HUTTLINGER is a newspaper man, working in Washington, D. C.

REV. HENRY WILLMERING, S.J., is Professor of Sacred Scripture at St. Mary's College, St. Mary's, Kans.



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## THEATRE

TRIO. The week in which I write has been disappointing. We could hardly expect the stage to keep up to the spectacularly high standard which so raised the spirits of theatre-lovers a month or two ago, but that was so satisfying, though brief, that we must thank producers for it and accept the temporary slump philosophically.

The most ambitious of the recent offerings is the Lesbian play called *Trio*, written by Dorothy and Howard Baker, and still holding the stage of the Belasco Theatre as I write. It is on a subject which most of us feel should not be discussed in public, but in common fairness it must be added that the present offering is written and acted with great restraint and conveys its tragic lesson very powerfully at the end. Lydia St. Clair, Lois Wheeler and Richard Widmark are the leading players in the cast of eight.

ON THE TOWN. This new revue, which has apparently settled down for a run, has serious faults. It is often dull and it is also dirty in spots. There is no good excuse for either quality, for the book could have been made into a bright, clean attraction. There are critics who like it as it is, and this accounts for its acceptance by theatregoers who like to avoid the strain of thinking for themselves.

But it is probably time to mention that the book "based on an idea by Jerome Robbins" (Jerome should have thought longer and harder than he did), is developed by Betty Comden and Adolph Green, and that the music is by Leonard Bernstein, the lyrics by Miss Comden, and the direction by George Abbott. The producers are Paul Feigay and Oliver Smith.

There are, of course, some good features in the long show which gives us the experiences of three sailors "doing" New York. Bernstein's music has its highlights. Sono Osato and Ray Harrison dance admirably. The ballet dancing is also good, and so are a number of the songs. But the arid stretches between these delights are more numerous than they should be, though if you attend the show you will undoubtedly hear many delighted spectators chortling from start to finish. The performance is at the Adelphi; the principal entertainers are Betty Comden and Nancy Walker; Adolph Green, John Battles and Chris Alexander are the three sailors.

A LADY SAID YES. Most of the critics said "no," however, so this musical offering at the Broadhurst Theatre will probably be leaving us soon, if it has not already done so. Miss Carole Landis did her best with the leading role but it hadn't enough substance for any good actress. The piece has one good song, *Brooklyn, USA*. ELIZABETH JORDAN

## FILMS

THE SUSPECT. Melodrama and suspense of the most breathless kind stalk across the screen in this murder tale. Charles Laughton, who has been in films so little of late, has the leading role and it is one that affords him every chance to use his fine talent. This is a thriller in which the audience is let in on the general trend of the mysterious happenings as they transpire; nevertheless, suspenseful moments pile up until finally they reach an astonishing climax. Set in London during its gaslight days, the story reveals the train of events, brought about through a nagging wife, that lead a kindly, peaceable shopkeeper to commit murder. The psychological reactions of the man are fascinatingly handled, and Mr. Laughton, without his usual leer and blustering way, interprets the fellow in a completely credible manner. Ella Raines is at her best as the stenographer who attracts the older man and causes him to turn from his law-abiding ways. Portraying a Scotland Yard inspector, Stanley Riggs gives a memorable performance while he plays a relentless cat-and-mouse game with the murderer. Adult audiences will put this high on their list. (*Universal*)

THIS MAN'S NAVY. Wallace Beery fans will be pleased to find their hero in the midst of a service story. Other cinemagoers may find the big, lumbering actor's mannerisms less distressing because so much of the offering concerns Navy blimps in action. As usual, Beery is a braggart, and this time, since he is a member of a blimp crew, his tall stories concern the Navy and an imaginary son. However, before the fadeout "Old Gas Bag" makes some of his tales come true, to the amazement of his pals. This rambling narrative is unimportant, but the shots at Lakehurst, including those of blimps taking off and landing and again in their hunt for submarines, are really exciting. Because of its worthwhile picture of the lighter-than-air service, this is recommended to the whole family. (*MGM*)

SHE GETS HER MAN. Here is another one where the star, this time Joan Davis, decides whether the picture is for you or not. This is typical Joan Davis slapstick woven around a series of murders, where she, daughter of a once famous woman chief of police, helps to mess up things when she sets out to find the killer. There is hardly a sane moment in the whole wacky story and the finale is a general riot when, after escaping attempts on her own life, the female sleuth tracks the villain to a theatre and precipitates a battle there. William Gargan and Leon Errol assist in the hectic goings-on. This is passable entertainment for the whole family. (*Universal*)

## PARADE

DO "COMING EVENTS cast their shadows before," as the poet Campbell asserts? . . . Yes, affirm many distinguished individuals in support of Campbell's thesis; yes, shadows are projected by coming events. . . . Coleridge, for example, exclaims: "Often do the spirits of great events stride on before the events, And in today already walks tomorrow." . . . Shelley, agreeing that tomorrow rubs elbows with today, claims that poets are merely "mirrors of the gigantic shadows which futurity casts upon the present." . . . Cicero, long before Campbell, clung to the Campbell theory. . . . Unanimity, however, has never been achieved on this question. . . . Campbell has opposition. . . . No, allege these dissenters; no, coming events do not signal their approach by shadows. . . . Patrick Henry confesses he knows no "way of judging of the future but by the past." . . . Assailing the coming-events-shadows theory, Byron declares: "The best prophet of the future is the past." . . . Edmund Burke asserts: "You can never plan the future by the past."

Where is the truth? one may inquire. . . . It lies, quite probably, somewhere between the Campbell-Coleridge-Shelley and the P. Henry-Byron-Burke schools of thought. . . . Last week contributed no comfort to the Campbell thesis, the events being of the no-shadow-before type. . . . In Chicago,

a law-abiding citizen stepped into a taxicab and spent the next half hour not in riding home as he intended but in dodging bullets pumped into the cab from four pursuing police cars. The taxi-driver had stolen the cab. . . . A Missouri citizen, summoned to the internal-revenue office, explained satisfactorily that his stamp had been washed off the windshield. Descending to the street, he found a new summons on his car. Returning upstairs, he straightened the second summons out. Back again on the street, he found on his car a police summons for overtime parking. . . . In Illinois, a heavy snorer went to bed, unaware that his telephone receiver was off. The central operator heard gasps, moans; thought some one was being choked to death. She called police, who, with pistols drawn, burst in on the sleeper.

Predominance of the non-shadow type of event does not, however, disprove the Campbell theory. . . . There are events which cast their shadows before. . . . But, let it be said, shadows are all they cast. . . . And shadows do not provide a clear pre-view of events, but leave the future shrouded in the mists of uncertainty. . . . Only One Person knows the future. . . . It is thus the part of wisdom to seek the help and guidance of Him Who alone knows what tomorrow will bring.

JOHN A. TOOMEY

## MUSIC

THE TRAPP FAMILY SINGERS usually come to New York at this time of the year and present themselves in two Christmas concerts. I had the pleasure of hearing them this year at Town Hall, and found that they put on an effective and well-thought-out performance. They sang early choral music of de Victoria and Josquin des Prés, followed by a group including Mozart, and finally a list of carols of many nations, sung in the old European tradition while sitting around a table beside a lighted Christmas tree.

The effect was most touching, but in addition, too, humor was not forgotten in their songs (*The Orchestra Song* and *Bed Is Cozy*), and in the interpolated remarks by the Baroness Maria von Trapp, the mentor of this large family.

The recorder, an ancient instrument resembling both the flute and clarinet, is the dominating instrument in their home life. Some of the daughters play these old instruments exceedingly well. Giving an unusual touch to this concert, they played a Trio for two recorders (tenor and alto) and virginal, by Telemann, and a Mozart Sonata for three wood-winds which was played on three recorders.

A special word and much credit is due Dr. Franz Wasner, the priest who travels with the Trapp Family. He trains and conducts this group, and is a most unusual musician. The fine quality of his own voice attracted much favorable comment as he sang solo fragments. The good intonation of these singers would seem to be the result of his highly trained ear, even though most of them have absolute pitch, and a piano is never used for the preparation of programs.

The Trapp Family came to America six years ago from Salzburg, Austria, and have never given up their native dress. This family of eight girls, plus the Mother and Father and three-year-old Johannes, have given hundreds of concerts in this country, singing liturgical music, motets, madrigals, folk-songs and mountain-calls. Recently they have settled in Stowe, Vermont, where they live and work when not on tour. It is of interest to know that each one of the Trapp girls has her homework while at the farm. One daughter does the cooking, another makes the shoes, while another milks the cows. The clothes are cut by one, and sewed together by all.

Great believers in the stability of the home, the Trapp Family are interested in a movement for music-making by American families in their homes. ANNABEL COMFORT

## CORRESPONDENCE

### UN-AMERICAN ACTIVITIES

EDITOR: AMERICA opines (in a Comment, January 13, 1945) that the special Committee on un-American Activities is necessary, "since a check on subversive movements should be at the country's disposal and independently of the investigations of the Federal Bureau of Investigation."

The practices of the so-called Dies Committee have at times made me feel that it was un-American. I believed, further, that its ostensible purpose was perverted to the extent that it served as a wall of protection for reactionary and poll-tax Congressmen. They often used it to attack individuals without proper regard for their rights as citizens. They attached the label of Communism to everyone and to everything that opposed or confounded them and the sinister and selfish designs that they espoused.

It is my sincere and profound belief that if the Committee is to effect "the full measure of its usefulness to Congress and to the public"—and that we hope for—it must be made up of members who will command the confidence and respect of the public, and who have a clear and proper understanding of what un-American activities are and what they are not. I do not think, for example, that it is un-American to hold an opinion or take an attitude that is held or taken by Communists if it respects the Constitution of the United States, duly constituted authority and processes, the rights of others and the common good.

Brooklyn, N. Y.

JAMES P. McMAHON

### MISSA CANTATA BEHIND THE LINES

EDITOR: Some long-delayed copies of AMERICA have just reached us, and I read some letters deplored the infrequency of High Masses. It may interest your readers to know that in this hospital, far behind the front, we have a *Missa Cantata* every Sunday. Our choir is composed of GIs and nurses who take time out of a busy week to practise very faithfully.

The attendance at the *Missa Cantata* is always far greater than at the Low Mass. It looks as though GIs would be willing to take the extra time to attend High Mass in those blessed days when they are civilians once more.

England

EDWIN G. McMANUS, S.J.

### THE DANGERS OF MONARCHY

EDITOR: Father LaFarge's article, *The Future of Spain* (AMERICA, December 30, 1944), gives the impression that he looks forward agreeably to a change from the present *caudillo*-type government to either a monarchy or a republic.

Because I spent three months in Spain in 1927 under the monarchy, I shudder at any suggestion of bringing a monarchy back to Spain. Spain struggled for several hundred years to get rid of this, of all modern types of governments the worst intrinsically. An inherited monarchy is the one thing no Catholic should contemplate with complacency. It is much worse than a *Caudillo*, even one chosen for life, or a Reich's Chancellor, even one chosen for life, or a Duce, even one chosen for life. When they die, the regime can change. But in an inherited monarchy a people has no prospect of relief until it rebels.

Nor should the Pope's saying that democracy can be achieved under any form of government trap us Catholics again into the awful error of our past few centuries of giving our support to inherited monarchies. Of course some degree of democracy can be achieved under an inherited monarchy; and it most certainly also can under a Chancellor or a Duce or a *Caudillo* chosen for life. But also some of the worst tyrants and dictators of history have been hereditary kings; just as some of the worse dictators have been presidents of republics.

Intrinsically, therefore, while a republic is the only form of government a Catholic should ever urge, as a choice between an inherited monarchy, allowing the people no elective power even upon the death of a king, and a government with duces or chancellors or *caudillos* or what you will, which at least upon death offer a chance of a new election, one must consider the inherited monarchy intrinsically the worst type of modern government. To bring it back in Spain, or Austria, or Germany, or anywhere, is something from which every Catholic should shrink in horror.

It is always unethical to kill people because they are monarchists, but while we have no right to kill people because of their choice of government, surely we should not give our moral and propaganda support to any but a republican form of government. I see signs of Catholic flirting with monarchism—this sort of thing ruined the Church in Spain and hurt it in all Europe the last two hundred years. We can't stand another siege of it.

San Antonio, Texas

AUSTIN J. APP

### FOR CHRISTIAN COOPERATION

EDITOR: As a Protestant, I wish to express my appreciation for your strong opposition to peacetime conscription. Many excellent reasons were advanced against it; one perhaps was lacking—that it would repudiate the way of life taught by the Sermon on the Mount.

I have noted with pleasure in your magazine and in several other Catholic publications, notably the *Sign*, a real spirit of reconciliation which alone can bring peace. I certainly hope all Christians can cooperate in the name of their common ideals, and that a narrow spirit of sectarianism will not blind non-Catholics to the efforts of Pius XII to initiate a just and generous peace.

Denver, Colo.

ALBERT SCHREINER

## THE WORD

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THE CHRISTMAS SEASON does not last long. It is as short as youth, Christ's youth and any youth. The violet vestments this Septuagesima Sunday tell us that the season is over, just as growing-up, the facing of work and responsibility tell us that the period of our own youth is over. We enter now on a sort of pre-Lenten season which bids us face life as it really is—a "race," Saint Paul calls it, a contest.

The *Introit* strongly directs our attention to the suffering that is bound to come into every life—"The groans of death surrounded me, the sorrow of hell encompassed me"—and the need to seek our strength and comfort in the only true source of comfort and strength—"I will love Thee, O Lord, my strength, the Lord is my firmament and my refuge and my deliverer."

The Gospel is the famous "work" gospel, the parable of the householder who went out early in the morning to hire laborers into his vineyard. "Man is made to work as the bird to fly," Leo XIII said a long time ago. And only the other day Pius XII told an audience: "Work is not only a social duty but an individual guarantee of life." "In the sweat of thy brow" is part of the curse of Adam.

Not that work itself is or is supposed to be a curse. Even if Adam and Eve had never sinned, man would have worked, but it would have been something different. It would have been man's joyful development and use of all the gifts of God, intellectual and physical. It would have been man's joyful sharing of the fruits of his talents with all men.

Today work still remains the development and use of all our talents. The student works as he pores over his Latin. The executive, the priest, the lawyer, the doctor, the mechanic, the nurse, the musician, the teacher, the truck-driver, all are workers in this sense.

Even the curse of work—its difficulty, its weariness and fatigue—can add to this natural dignity of work, if we accept it as a payment for sin, for the sin of Adam and Eve, for our own sins, for the sins of others. Any job takes on still greater nobility if it is united with and carried out in the spirit of the Carpenter of Nazareth.

Any job is a dignified thing if it becomes the means of life for a human being, if it helps him so to live that he can make his life a service to Almighty God, if it helps him to develop not only mind and muscles, but also the Divine Life poured into him at Baptism. Any work is dignified that provides a home and food and education for a family.

An added element is the social dignity of work. Work is man's social contribution to all human living. Every man who works at a useful occupation is rendering a necessary, an indispensable service to the joy and peace of his fellow man. From this viewpoint of indispensability, the man who operates an elevator in an office building is rendering as necessary a service as the executive who plans the work of the entire firm. The man who sweeps the city streets is as indispensable to the health of a city as the doctor who prescribes for the sick and operates on the wounded.

Such is the contribution of work and its dignity. The other side of the picture is its compensation. Not the compensation of Heaven. We leave that to God and His generosity. Not even a man's own appreciation of his work and the satisfaction of a job well done. We leave that to the man himself. There is still another most important compensation, and that goes by the name of wages. Leo XIII puts it this way: "Wages ought to be sufficient to support a frugal and well-behaved wage-earner." And Pius XI says: "The wages paid to the workingman must be sufficient for the support of himself and his family."

To all employers we recommend the spirit of the householder in today's Gospel. He "agreed with his laborers for a penny a day" (Matt. 20:1-16). Put the emphasis on the word "agreed." At the end of the day he paid even the late-comers a full day's wage. Why? Because it was through no fault of their own that they had not worked all day: "No man hath hired us." The employer knew that they still had to live. He himself apparently had more than his share of wealth and he knew that God expected him to share his wealth with his fellowmen, in supplying jobs and paying a decent wage, and also in almsgiving. JOHN P. DELANEY

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